A Way Propounded to Make the Poor in these and other Nations happy.

By bringing together a fit, suitable and well-qualified people unto one houshold-Government, or little Commonwealth: Wherein every one may keep his Propriety, and be employed in some Work or other, as he shall be fit, for without being Oppressed.

By *Peter Cornelisson, Van Zuerick-zee.*

HAving seen the great inequality and disorder among men in the World, that not only evil Governours or Rulers, covetous Merchants and Tradesmen, lazie, idle, and negligent Teachers and others have brought all under slavery and Thraldom: but also a great number of the common handy-craftsmen, or labourers (by endeavouring to decline, escape, or cast off the heavy burthen) do fill all things with lyes and deceit, to the oppressing of the honest and good people, whose Consciences cannot bear such practises, therefore have I (being borne for the common welfare) designed, to endeavour to bring four sorts of people (whereof the World chiefly consists) out of all Sects, into one Family or Houshold-Government, *viz.* Husbandmen, Handi-crafts-people, Marriners, and Masters of several Arts and Sciences, to the end that we may the better eschue the the yoak of Temporal and Spiritual *Pharaohs*, who have long enough domineered over our bodies and souls, and set up again (as in former times) Righteousness, Love, and brotherly sociableness, which are scarcely any where to be found, for the convincing of those that place all greatness, onely in domineering, and not in well-doing, contrary to the pattern & doctrine of the Lord Jesus, who came not to be served, but to serve, and gave his life a ransome for many; appointing his Kingdom unto his Apostles, as it was appointed to him from his Father, answering them when they murmured, who after his departure should be greatest amongst them, said, *If any among you would be greatest let him be the servant of all.* In direct opposition and contradiction to the world, where they are accounted the greatest who have most servants, and not they, that do most service to others, and therefore the Worlds greatness, and the greatness of Christians differ as much as light and darkness, whereas true Christians being merciful, do endeavour to ease mens Burthens, instead thereof others (as if there were not trouble enough in the World) are still making the burthen heavier with new devises, setting themselves forth daily in their sight, as if their design were to vex and grieve poor people and stir them up to impatience with their excess and riot.

Just as if a Physitian that were able to cure the sick should come bragging and make a boast of his skill, to make them the sicker.

To this may be added, those that are called spiritual persons, or Clergy men, who perswade people (that they may the more willingly drudge for them) to believe that they take care of their souls as if they could love the soul which they cannot see, and

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OCTOBER 18, 1932

Let us return again to mercifulneſs which is as well touched with the miſeries of the body, as with the miſeries of the ſoul, ſetling ſuch order or ſociety of mutual love whereby the oppreſſed (ſcarce able to breath) may be brought to reſt and enlargement.

Taking upon them every day (except the Sabbath) ſo many as are fit to work the labour of ſix hours, beginning ordinarily from 9. of the clock in the morning to twelve at noon, and from three till ſix at night, they that have hard work to do may begin in Summer Mornings while it is cool, and take their reſt in the heat of the day, beſtowing the reſt of their time, for the refreſhing of their bodies, and profitable exerciſes of the mind.

The rich people, (being not of our Society) having a deſire to dwell amongſt us, ſhall not be bound to work, if they will ſometimes of themſelves do any work, they will hold forth a good Example to all rich time-looſers in the world, and paying for their diet, cloathing, lodging and other neceſſaries they ſhall be free.

Thoſe that come into our Society ſhall not be bound to make their goods Common for (according to the tenth Commandment) none ought to Covet another mans goods.

If any will out of a free real and bountiful heart bring in any thing to increaſe the Stock it ſhall be uſed for the common benefit, without being appropriated for any mans own in particular.

If any be minded to leave the Society, they ſhall not onely receive that which they brought, but alſo a ſhare of the profit which hath been made ſince they came to the Society, from their eighteenth year of age and upwards, no profit being made in their time, it ſhall be at the pleaſure of the Society to give them what they pleaſe, for the profit made before belongeth not to them.

If any one having brought into the Society mony or any other commodities, afterwards deſires to go out again, they ſhall acquaint the Society thereof, that ſo there may be care taken to reſtore it, the ſum being not above 100*l.* ſhall be paid as the owner deſires, if more then 100*l.* they ſhall have freedom to pay it within a years time, paying them a quarter of the ſum preſently (if they deſire it) that ſo none may be hindred to leave the Society when they pleaſe.

For the well-ordering of our buſineſs we ſhall have need of two great houſes one in or about the City, *Viz.* a Warehouſe for Merchants or Tradeſmen, another in the Country neer a River for the Husbandman, Handi-craft people, School-maſters and Marriners.

The houſe in the City ſo big that 20. or 30. Families may dwell in it, having ſhops of ſeveral wares, as Cloth, Sayes, linen, men and womens apparel, ſtockings, ſhoes, hatts, and other uſeful and neceſſary things, being the foundation of the whole work, not onely by reaſon of the profit that comes by trading, but alſo becauſe all Handi-crafts, belonging thereunto depend thereon.

Our trade will for three ſufficient Reaſons undoubtedly increaſe, the Firſt is, that there will not be over-asking in price, but all will be ſold at the loweſt rate in a word, contrary to the common cuſtome of the world.

The ſecond is, that we dwelling at a cheaper rent, and living leſs coſtly, can make all things better at the price.

The third is, that the profit is made uſe of for the common-good, as well for the poor honeſt people of one, as of another Sect.

For the building of the Country-houſe, for the Husbandmen, Handi-crafts people,

Mati-

Mariners and Maſters of Arts and Sciences, we have need of Brick-makers, Bricklayers, Carpenters, Smiths, as alſo Ship-carpenters, not onely to make Boats, wherein to fetch and carry goods to and from the City, but alſo to catch fiſh for the Society, and afterwards to build ſhips to ſend to *Flanders*, *Holland*, *France*, and other places, ſailing with our own people that ſhall have all things common among them abroad, as well as in the Society at home, being as welcome, having done their duties, when they come home from a bad voyage, as from a good; their ſhips or goods being loſt by ſtorm or otherwiſe, the loſs is to come upon the Society in common, which venters no more than what the ſociety can well ſpare, and may be ſet forth again as they are able, their Wives and Children being alwayes provided with neceſſaries, as well as others.

This houſe is to be built ſo far from the water, that there be left a convenient Key to deliver goods out of the Ships, and if it be poſſible to bring the water out of the River round about the houſe, with a draw-bridge, to be ſecured by night from thieves and robbers, deviſing two Inſtruments whereby the fiſh may come out of the River into our water, and not go out again, having our Garden for pleaſure and neceſſity behind our houſe.

Which houſe is to be built after a convenient manner, with publike and private places, for freedom and conveniency a chamber and a cloſſet for every man and his wife with a great Hall, to lay all things ready made, in order, a place to dreſs victuals, another to eat together, a third for the Children, alſo Cellers to keep meat and drink in, a place for the ſick, one for the Phyſitians and Chyrurgions furniture and medicines, another for all kind of uſeful, as well natural as ſpiritual, Books, Maps, and other Inſtruments belonging to liberal Arts and Sciences, ſeveral places for Scholars, a place for ſtrangers, *&c.* who intending to ſtay any long time ſhall do ſome work, or pay for their lodging and diet.

Every year an account ſhall be given, and what is overplus, above neceſſity, a part ſhall be diſtributed to men and women, alſo to young men and maids, that ſo every one may have wherewithall to give to the poor, or to pleaſure his friends in ſome ſpecial manner.

One man alone, (though he were chief of the whole Society) ſhall not be Maſter of the Caſh or Treaſury; but three of the uppermoſt in the Government ſhall alwayes have the keyes, ſo that one, or two, unleſs the third were with them, ſhould not be able to open the Cheſt: A three-fold Cord doth not eaſily break, ſaith *Solomon*.

None is to Rule longer then one year, leſt he domineer in his Office, and others ſeeking his favor, play the Hypocrites.

A man betwixt 30. and 50. years of age, ſhall be choſen chief Governour of the whole ſociety, every one giving his voyce for him that he judgeth to be fit.

This man having Governed one year, a new choice ſhall be made, with liberty to chooſe him that laſt Governed, as well as any body elſe; by this means he that hath a minde to continue in the Government will have an Inducement to rule well, that he having the favour of the people may be choſen again; not that any Governour is to rule according to his own pleaſure; but according to ſuch Orders as the whole People ſhall make except in ſmall matters wherein they cannot make any certain Order: But who would not rather, if no benefit come of Ruling, work quietly ſix hours in a day, then to be in perpetual diſturbance of his thoughts, being imployed in multiplicity of buſineſſes.

Here none is to be choſen for his riches or wealth, (as we ſee come to paſs in the world, to the ruine almoſt of all Commonwealths) but for his Wiſdom.

Men and women having the over-sight of meat, drink, and other things, shall Govern by turns; and in case some would rather keep to their ordinary work, they shall be passed by, and others put in their stead. Ten or twelve men and women having Governed half a year, five or six of them shall go off, and five or six others come in their stead, the other continuing half a yeer longer to instruct them that do newly come in, with what they are not acquainted, having so many young people to do the hardest work as shall be requisite, who being come to yeers, and having gotten experience, shall also rule over others, for it doth sute the aged to give orders, and the young to obey.

The maids shall not onely be fitted to do the housewifery, and order children, but also in case hereafter they be minded to leave the Society, they shall learn a good Handy craft-Trade, that so whether they leave the Society, or come ro be married they may be able to get their livelihood, sometimes taking their turns one with another, that so they may continue fit for working and housewifery.

It will also be very profitable (besides the quiet and ease that we shall have by the helping one another) to dwell together; for whereas in 100. Families dwelling apart. we should stand in need of at least 100. women to do the housewifery; now bringing 100. Families together, the same may be done with 25. women. the rest (when they shall be fit) being imployed about some other work; for the common good, which many women will rather do, then to be a whole day troubled with diversities of cares.

Whereas in 100. Families there will be need of 100. fires every day to be made; bringing so many Families together, we shall be able to make shift with four or five great fires and furnaces, one to boil and roast meat; another where the children are; a third where men, women, young men and maids meet together at meals, sitting at the Table in order, (as *Joseph's* brethren) the women over against the men, young men next their fathers, and maids next their mothers, the young people waiting by turns at the table, that so one may not be respected above the other, neither will it be needful (being assured of one anothers love) to use the ceremonies of putting off the Hat, or common drinking to one another; yet not to hinder any man from shewing his hearty love to a stranger, or otherwise.

Meat, Drink, and all other things will cost us less, because we buy a great quantity at once; also we shall our own selves breed up kine, sheep, hens, ducks, and other things, having garden and orchard fruits, from our Gardeners and Husbandmen; fish from our Fishermen, making drink for necessity and refreshment for our selves.

If any desires to marry, he shall not be tyed to marry one of our society; if he will have a vertuous person abroad, out of the Society, and dwell with her, or have her come into the Society, every one is left to his liberty.

All things wherein the Kingdom of God doth not consist, (not contradicting Scripture nor Reason) are to be left free, as the outward form of Baptism, the Lords Supper, and the like, because in the omitting of such things, there seems to be more danger then in the performing of them.

The Apparel should be fitted for the body, and convenient for the work, without being tyed to fashions, colours, or stuffs, onely the unnecessary trimming to be forborn, that God's creatures which he hath made be not misused.

If any that have an Estate, desire to have stuff, cloth, or other things finer then others, they may adde to it so much of their own money as it will cost more; for it will be a demonstration to the poor without the Society, that he hath an ability above others to relieve them.

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In all handy-crafts we ſhall appoint the beſt work-men for Maſters, who as well as others are to work ſix hours.

Whereas now men in the World do conceal their skill from one another, for their own private advantage, here in our Society they are to bring it in, and impart it to the common well-fare, being the onely way to find out the height, depth, length and breadth of all things.

The children of the poor are to be brought up, to the comfort of their parents, as well as the children of the rich inſtructing the ſame (beſides their ordinary handy-crafts) in natural Arts Sciences and Languages that ſo they may be fitted for ſomewhat elſe beſides working.

They are to be taught onely neceſſary and alwayes uſeful trades, that they may continually, howſoever the world changes, get their living, for ſome having learned onely uſeleſs handy-crafts, oftentimes through the change of the world, (which falls into ſome other way and cuſtome) come to poverty and want.

Whereas the Traders in the world do oppreſs their workmen, with heavy labour and ſmall wages, in ſtead thereof with us, the gain of the Tradeſmen will redound to the benefit and refreſhment of the workmen.

And whereas the Traders of the world, ſeeking after their own particular profit and advantage, are continually betwixt hope and fear, now here in our Society every one is quietly to mind his buſineſs, for the loſs that is ſuffered lieth upon none in in particular.

In obſervance of the words of Chriſt to give to *Ceſar* the things that are *Ceſars*, we are to pay Taxes and tribute to the Magiſtrates, being in ſubjection under all Humane Ordinances, which are not contrary to the will of God.

Such Tradeſman or Merchants that are honeſt, and cannot well provide for themſelves, may timely, before they be neceſſiated to wrong any one, turn in to us.

Any honeſt perſons, through ſickneſs, want of trading, work or otherwiſe, being in poverty and debt, may be brought to reſt, by making an agreement with their Creditors, if merciful, or if unmerciful, to giue them all they have, in full ſatisfaction.

A Family being united and conjoyned with us, and being come to be ſetled in quiet, will make known their welfare to others, and men perceiving that the profit and benefit is extended to the refreſſing of the oppreſſed, among all Sects, will readily come to us, to buy commodities, and proviſion being made aforehand, all things will follow in order.

It is far otherwiſe with us than in Hoſpitals of old men and women, where they come in out of neceſſity, not being able otherwiſe to provide for themſelves, for their own beneſit only, with their contentious, oppoſition, and deeply rooted infirmities, having oftentimes their bodies by hard labour ſpoiled and made decrepit, and their minds corrupted by evil manners being many times (beſides, a deep ſtupid ignorance) ſo ill natured, that no reaſon can ſink into them.

Some handy-craftsmen, as Smiths, Carpenters and others, do undergo often upon hope to attain eaſe from labour, twenty or thirty years almoſt intollerable labour, letting out their money to intereſt, that it may increaſe; and ſometimes looſe principal and all, that they have ſo ſurely laboured for, or elſe come to die before they have given themſelves to reſt, often leaving their eſtates to the deſtruction of their children in the world, who in pleaſure and voluptuouſneſs do conſume, what the parents have gotten and gained with ſo great labour, and ſometimes it comes to ſuch hands, which in their life time they grutched ſhould have it, who after their death laugh at them for their labour, ſometines their Children and relations long for their death; and when

they

they do live long enough to use their estates themselves, then oftentimes their bodies which they have spoiled with working, will suffer them to take no rest.

On the contrary, there will be no need in our Society, to take any care, or to make provision for the aged time, or day of sickness, nor for children; for the aged will be better looked after then the young, the sick then the heathful, and the children after the death of their parents as before.

Any leaving their children in such a society, doth better than if they left them much money, because they are under the eyes and inspection of many good people, and are sure of necessaries; whereas other wise they being brought up by others, are many times spoiled by their parents Estates, being the fruits of their labours.

If any fall sick in our society, he hath not onely that which he stands in need of, but besides, he is freed from all worldly incumbrances, for all things being in order, all things are taken care of without him, on the contrary men commonly in the World are busied with their affairs, as long as they have understanding.

Some being healthful and able with their Trade or Merchandize to get more than others, are commonly not inclined to come in to us, because they love their private gain more than the common good; but considering how soon their health may be lost, it will be reasonable for them, without delay, to desire such a wished estate and condition for themselves and families.

Covetousness, excess, lying & deceit, together with all the evils that spring up out of riches, or poverty, will be excluded from us, who maintain equality, if any be minded to live disorderly in drunkenness, adulrery, whoredom, &c. he can have no entertainment in our Society, neither will they be willing to come in to the company of the vertuous, for he that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved, but who so doth the truth, cometh to the light, that it may be manifested that his works are done in God.

Many finding no rest in their present estate and condition, and being wearied with all the differences in spiritual, as in worldly matters, will be ready to come in to us.

Some teachers being convinced of their perverting and erroneous teaching, would speedily gain-say all falshood and errors, if they did but discern that there were an opportunity to get their living otherwise, whereas now, being not strong enough to bear poverty & reproach, they remain in their old condition to the destruction of their souls.

Many young men and maids being wearied under the slavery and service of others, would for the ease of their bodies, and advantage or profit of their souls, come in and joyn with us; whereas otherwise they are oftentimes stirred up, and provoked (by hard, strict, and severe Masters, and Mistresses) to wicked and desperate resolutions, either by marrying an unfit person, and so casting away themselves; or giving themselves up to some evil course, as we often see come to pass in the World.

The women in our Society having lost their husbands, they and their children are cared for; whereas else dwelling by themselves, they are oftentimes forced together with their little ones, to pass their lives in poverty, and grief; sometimes receiving relief of the rich with reproachful languages, to the increase of their grief; some being at the prime of their years are disregarded: but in our Society, children whether few or many, are no hinderance.

Those among us that desire to marry, will not so easily (having seen one anothers conversation) be deceived, as they are now in the World.

Young men and maids are forced oftentimes for want of opportunity, to pass their years in solitariness, contrary to their natures: This trouble will be taken away in our

Society,

Society, when they need not look after house or houshold stuff; but without care they may marry, if they can affect one another, doing their usual work as before.

Parents when their children come to marry, are not disquieted to provide what is required for an houshold or trade; the fear they should have no custome or work, cannot seize upon them: so that they may the better live together in love, whereas else for want of custome or worke, they wish they had never been married, yea sometimes that they had never been born: they cannot mind themselves and children as is fit, Partly for want of time, and partly for distraction of thoughts: so that the Parents with their Children, instead of joy and comfort, oftentimes do live in nothing, but sadness & calamity.

Somtimes Husbands and Wives, instead of growing in love, and being loving gentle, and meek to their Children and servants, do through too much care and vexation, fall into disorderly manners, they become murmurring one against another whence commonly evil and wicked resolutions are begotten, the women living by themselves, are so tyed to their Families, that they can go no whither with quietness; on the contrary in our Society we shall have opportunity for all lawfull occasions.

The Children are not to be taught any humane Forms of Religion, but the writings of the Saints, and natural Arts Sciences, and Languages, that their understandings (before they have the use of Reason) be not spoyled, as for the most part is done among all People and Nations in the World; on the contrary, it is to be imprinted in them, that they ought not in spiritual matters to believe any but those who have the Spirit of God to attest and demonstrate the divine authority of their doctrine: for our faith ought not to depend upon mens words, but upon the powerfull or wonderfull works of God: So doing, there will be no foundation for Sects, Factions and Schisms laid in their hearts.

There shall be built a great Meeting-place, not only for our Family, or Society, but also for all rational men, round [redacted] with seats rising one higher then an other, that every one may be seen, having before them convenient leaning-places to read and write upon; also one desk on one side or end, to read the holy Scripture at a set time, giving liberty after that reading, to every one to propound somewhat for mutual edification, none being tyed, unless himself think fit, to anothers matter to follow or gainsay it.

For in spiritual things, we acknowledge none but Christ for Head and Master; who of old hath appointed in his Church Apostles, Prophets, Evangelists, Pastors and Teachers; these (having through the Spirit of God,) which led them into all truth brought forth and left behind them the writings of the New-Testament) we own for Ambassadors, and their words (without any interpretations of men) for our rule and plumet, keeping in remembrance when we meet together, that we must allow that liberty of speaking to others, which we desire our selves, without tying any one to our opinion, maintaining a firm friendship with such who have renounced all unreasonable things conrrary to the Scripture, without stumbling at any differences, which do not hinder love and piety: For our Children without doubt, will be of differing opinions, and yet no reason, when they do not hinder the common-welfare, to exclude them from our Society. It ought also to be considered, that the most differences (dwelling together) by time, & liberty of speaking, will cease to be. The more, because with us no loss will be suffered by the changing of our opinion; for the most part of the differences in spiritual and worldly matters arise from a consideration of a worldly advantage, which if in the world abroad as in our Society were taken away, evil and false opinions would soon fall to the ground; but the Teachers being Spiritual Captains, would rather (as to the generality) for their own profit have Wars then Peace in Christendom, and therefore they having made an incurable rent do set people one against another,

which

which makes it appear, that by nature the people are not at so great a distance as they now appear to be, contrary to this, we intend that we may bring the good people out of all Sects to unity, seting our meeting-place open to all rational men, strictly watching that Antichrist (who exalts himself above others) may be continually shut out, by exactly observing that no preheminency or sole priviledge be granted to any, of offering any thing, or of speaking first, that so every one being at liberty & unhindered, may bring forth that which is most conducing to the common welfare according to the words of *Paul* 1 *Cor.* 14. 16. All of them sitting still in silence so long after the reading of the Scripture (as being swift to hear and slow to speak) till any think it fit, in his judicious and humble mind, to propose any thing for mutual edification, endeavouring withal to make his discourse short, that another may have his turn likewise, contrary to the Custome of the Common Teachers, who only (or solely) speaking, do lengthen their discourse, to the wearying of their Auditory, for which end the Moderators, who ought to be meek and understanding men, are to observe that there be due order kept.

The Reader may be pleased to remember, that such only shall be received into our Society, or little Common-wealth, as are honest, rational, impartial-persons, and for others who are not so, they shall receive wages for their work, and go to their own houses, or lodging-places, till they are fitted and prepared.

This our society consists only of four sorts of people, *viz.*

Husbandmen, *Masters of several Arts and Sciences.*
Marriners, *And all sorts of useful Handy-crafts-men. as,*

Smiths. Carpenters. Ship-Carpenters. Brick-makers. Brick-layers. Plaisterers. Stone-cutters. Brasiers. Refiners. Pewterers. Plummers. Tin-men. Founders. Wheel-wrights. Millwrights. Millers. Tallowchandlers. Basketmakers. Brushmakers. Turners. Joyners. Weavers. Fullers. Cloth-workers. Diers. Tanners. Curriers. Shoomakers. Clovers. Wool-combers Wool-card-makers. Rope-makers. Sayl-makers. Pully-makers. Netmakers. Potters. Pin-makers Needle-makers. Thread-twisters. Silk-trosters. Taylors. Comb-makers. Coopers. Cutlers. Sope-boylers. Salt-boylers. Sadlers. Sive-makers. Surgions, &c.

POSTSCRIPT.

It hath pleased our honourable friend James Shaen *Esq. upon mature consideration of this Treatise or platform, to set out for the tearm of ninety nine years, the town of* Baelmullet, *Cittuated between the famous Havens* viz. Broad-Haven, *and the sound of* Blackfod *in the Barony of* Irris *in the County of* Mayo, *in the Province of* Conought *in* Ireland, *together with all the lands lying one* Statute *mile every way (*East, *West, North & South) from the Market place of the said Town, to be measured out four square two miles, every side being eight miles compass, for which we are to give him or his heirs the first seven years, six pence* per annum *for the whole; and after the expiration of the said seven years, three half pence of clear yearly Rent for each Acre, till the ninety nine years be expired. Moreover we have freedom to build twenty Fishing Boats and two great Ships with his Timber, and as many houses as we desire, if it were a whole City under this Conditions that we shall have in Society at least one hundred Families at the end of seven years, to continue together, according to this Treatise or Platform. If any persons (Male or Female) have a desire to dwell or joyn with us, they may enquire of* J. Clowes *Printer near the lower Pump in Grubstreet, for them to whom the Land is made over,* viz.

Peter Cornelisson Van Zurickzee

James Perlapis.	David Field.	Henry. Whitenburrow.
Robert Curson.	Robert Grigg.	Nicholas Carter.
Thomas Field.	John Knowlton.	John Nichols.

London, *Printed the* 20 *of* April 1660 *for the Promoters of this Society.*